797 They are mostly converted to the faith because
427 they are tenant farmers on the land owned by the church. This land, also known as the "bible-hall land", is scattered over a number of localities that border on the Chung-chia villages. The profits from the land are equally divided. The advantages for tenant farmers being more than elsewhere, many Chung-chia people become believers in order to cultivate the church land. Every Sunday the farmers attend mass in nearby churches. During harvest time in October the church would send out priests to the villages to supervise harvests, where they also conduct religious services morning and night, requiring all believers to attend (some of the villages have small churches). The priest remains in each village for about a week, putting up with the richest family, but the expenses on food are borne by all the tenant farmers in the village. In recent years this relationship is undergoing a change as it is said that the priests have indulged in extortions which have greatly shaken the faith of the Miao-I believers.

797 Besides Catholics there are Protestants within the district. The China Inland Mission maintains a Gospel Church in An-shun. It was established in 1897 by an American missionary, Tanchüshih /transliterated/, who went deep into the Miao villages in many areas. His friendli-
[162] ness and sincerity won him many converts. At present there are in this hsien area from 5000 to 6000 Christians, both Chinese and Miao-I. The missionary was especially successful among the Hua Miao, and there are more Christians
792 among this tribe than among others. The leader
797 of the Hua Miao in An-shun was Yang Ching-an, who was trained by Tanchüshih. In the early years of the Chinese Republic, Yang had followed the American missionary to Shanghai and Nanking. With his extensive experience he was considered

an enlightened person among the Miao. His religious fervor, however, was a little too excessive, and it disqualified him as a true leader of his people. He preached among them for more than twenty years with great success, but since he and his foreign associates had left the church, no one succeeded them as a full time preacher. The church school has been closed down. There are only two American doctors in the hospital, having charge at the same time of the church, but they have no time for preaching. So the faith of the Miao and I in Protestant Christianity is also on the decline.

Besides the Catholic Church and the China Inland Mission, the Seventh Day Adventists have recently established a church in An-shun to spread the Christian principles but rather on a small scale. At present the work is carried on by a young man of the Hua Miao tribe, named Tang Chen-ying, with about thirty members equally divided among the Chinese and Miao-I, and a church school of over ten Miao children.

The Miao and I in An-shun are largely uneducated and superstitious, believing strongly in ghosts and evil spirits. All their daily and farm activities, trading, sickness, marriage and funeral events are subject to the influences of the spirits.

The following are some examples:

(1) Spiritual Media. The names for spiritual media in An-shun are the same in the Miao-I language as in the Chinese. The men are known as Kwei-shih or Tuan-kung; the women, Mi-la or Mi-pu. Their duty is to sacrifice to the spirits to invoke their aid and to provide a medium between the spiritual and the human worlds. As such they are respected by the people. All ancestor worship and funeral events have to be presided over by the Kwei-shih. Every